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gigas), *tucunaré* (*Cichla* sp.), *cachorra* (*Synodus hydrocyon*, Cast.), or *arucú* (*Leporinus* sp.). These last two are forbidden because they eat leaves. The same prohibition holds for the honey of the wild bee, *jandaíra*, and for *murixa*, the edible larvae of Coleoptera. 243 784

The planter of maize must not touch any fish stupefacient (*timbó*) or blood, or any object the color of blood; if he should touch urucú or *genipapo*, the maize would turn red or black. One day, an Indian who had planted maize brought me a fish, a tucunaré. Later, the leaves of the maize he had planted turned yellow. To undo the evil effects of the broken taboo he had to wash his hands and arms with *envira de matamatá*, because they had touched the fish, and had to bind his arms and legs with strips of the same liana.

If a pregnant woman plants maize, the plant also becomes "enceinte," and it will produce twin ears. [943]

Contrary to the statements of Teßmann's informants,[1] these Tukuna cultivate the peanut (manduví) just as much as the sweet potato; of the latter they raise two special types, one for the brewing of beer (*chicha*), one as a component of curare. The cultivation of the first type is post-Columbian, according to some of my informants, but the second is undoubtedly aboriginal. 244

They also say that a stunted type of sugar cane was "already in Deer's vatu'." The cane is little cultivated. To extract the juice it is crushed first with a club and then twisted, in the way Teßmann has described. 244a

The banana, today of considerable economic importance, is post-Columbian, but its culture dates back several centuries. The most common varieties are poi' (large), iru' (small), and the nyëëta'rë poi' or guariba monkey banana, so called because of its red color. 245

Even today the Tukuna do not plant either kidney beans or broad beans. The malagueta pepper is of recent introduction; formerly only one type of pepper was known—a small, round, yellow pepper called mɪ'nërɯ ("grasshopper's head"; më'ë, generic name of peppers). 244

Four other plants with edible roots are cultivated in the clearings: *e'ru* (*erié*; *Maranta lutea* Jacq.), also cultivated by the Neobrazilians and formerly extensively planted; maikura'ki (*maikúra*, sweet) or dyɪ'matɨna (Lg. ?), the tubercles of which have a sweet taste; nakɨ-čane ("penis of tapir"), said to be cultivated by the Kokáma also; and a:'tatɨ, which is occasionally planted by the Neobrazilians of the region.[2]

Cotton (tẹ) was formerly planted more widely than today, but now one finds only a few isolated stands in the clearings, and many Indians no longer plant any at all. Cotton fell into disuse after purchased cloth began to be used for the feminine apron, *tanga*, which was originally the main product of Tukuna weavers. Other articles once made of cotton are now made of tucum fibers, such as bands for arm and leg and the sling (*tipoia*) for carrying children. 248 [439]

In 1941 I met with considerable difficulty in acquiring two spindles (tẹ-ĕ'vanẹ[a]) for the ethnographic collection at Belém do Pará. The shaft is topped by a small knob; the whorl, of turtle shell (*tracajá*, turtle; *Podocnemis* sp.), or of wood, is placed on the shaft from above. 286 [321]

[1] Teßmann, p. 560.
[2] Only *erié* is identified.—Trans.

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Another plant that formerly furnished fibers is the mɔɔ'vị (*Bromelia* sp.; l.g., *curauá*);[2] they served especially for bowstrings and for lashing arrows.

According to Bates the small bags (tu'/maka) with carrying strap were made of bromelia threads;[3] in them the hunter carried ammunition for his shotgun, and they also served as containers for trifles at home. Today, without exception, they are made of tucum fiber (pl. 7, *c*). Nowadays bromelia is only rarely cultivated, and then on a lesser scale as a medicinal plant.

After the beginning of commerce with the Neobrazilians, tobacco also was cultivated less frequently, and it has almost disappeared from Tukuna clearings. Its old name was pɔ:'ri. Pre-Columbian occurrence is probable, since tobacco is used in Tukuna magic ceremonies. Aside from sugar cane and bananas, the Tukuna adopted from the Neobrazilians only the watermelon, vɔ'račia (from the Portuguese *melancia*), and the squash, *jurumúm* (*Cucurbita maxima*), of which they make little use.

However, they cultivate almost all the Neobrazilian fruits,[4] planting around their houses mangoes (*Mangifera indica*, Reg.), avocados (*Persea gratissima*, Gaert.), *abiú*, *atta*, *biribá*, oranges, lemons, papayas (*Carica papaya* L.), guavas (*Psidium guayava*, Raddi), cashews (*Anacardium occidentale* L.), *bacuri*, and *ingá*. It is difficult to determine whether most of these fruit trees were cultivated by the Tukuna in pre-Columbian times. The genipa and the urucú figure in the legends of culture heroes; both are found in the house yards.

There are a great number of medicinal plants, many of them being cultivated at the border of the house yard so as to be always at hand. For poisonous snake bite the Tukuna apply a liquid prepared from the scrapings of a plant called a/tapẽ-arị-eị[a] (medicine of jararáca; *Bothrops jararaca*) boiled in water; they give the victim spoonfuls of this at intervals, until the symptoms subside. If the accident occurs in the jungle, far from home, the victim chews the green leaves of a common bush, swallowing the juice in order to retard the effects of the poison.

The bulb of a cultivated plant, dyaa'-arị-eị[a] (diarrhoea medicine) or pu:'čuĩ ("nightingale"), scraped and made into an infusion with cold water, is used for diarrhoea (dya'ị[a]). The dried leaves of čẽẽ-arị-ẹị (medicine for blows; čẽẽ, blows), also cultivated, are tied over bruises which break the skin. For earache, the leaves of nũma'čiẽ-arị-ẹị[a] (P., *trevo rouxo*, purple trefoil) are crushed to distill the juice, which is slightly warmed with a firebrand and introduced into the ear by a leaf rolled into funnel shape. This is also a cultivated plant.

The root scrapings of ẹ/tịmaa (bitter; l.g., *gapuhy*; *Martinella obovata*) a solid-ground jungle cipó, are applied in the same way for conjunctivitis. If this remedy proves ineffective, an ash from the charred tip of the Mauritia palm, curauá, is dropped into the eye; today this species is planted only for this purpose.

Domestic animals.—For domestic animals the Tukuna have only dogs, chickens, ducks, and, rarely, a cat (T., pe'cana; l.g., *pichano*). According to Tukuna belief, chickens (ɔta', from the ancient Quechua, *atahuallpa*)[5] were caught somewhere in

[2] The term *curauá* is also used for a palm (*Mauritia curaua*).—Trans.
[3] Bates, 2:403.
[4] See Glossary for species and description of these fruits.
[5] Nordenskiöld, Deductions Suggested by the Geographical Distribution of Some Post-Columbian Words Used by the Natives of South America, Comparative Ethnographical Studies, 5:17 ff.